The epistle exhortatorye of an Englyshe Christyane vnto his derelye beloued cōtreye of Englande/against the pompouse popyshe Bysshoppes therof/ as yet the true members of theyr fylthye father the great Antichrist of Rome/ Henrye Stalbrydge.

☞ As I haue compyled this treatyse in the zele of God & my prince against the tyraūt of Rome & his secret maynteners. So ys yt my desyre that his grace maye haue yt as a frute of my Christen obedience. And I doubt yt not/but some godlye manne louynge his grace better then that wycked Pope/ wyll faythfullye delyuer it vnto him/ the slayghtes of theyr false generation consydered. Praye (gentyll reader) that yt maye fynde grace in his syght. John Frowe[illegible]

☞ Deale with Babylon as she hath deserued/for she hath set vp herselfe against the Lorde/ & against the holye one of Israel.

Hiere. L.

The epistle exhortatory of an Englyshe Christyane Vnto his derelye beloued cõtreye of Englande/against the pompouse popysshe Bysshoppes therof/ as yet the true members of theyr fylthye father the great Antichrist of Rome/ Henrye Stalbrydge.

¶ As I haue compyled this treatyse in the zele of God & my prince against the tyrant of Rome & his secret maynteners. So yf yt my desyre that his grace maye haue yt as a frute of my Christen obedience. And I doubt yt not/ but some godlye manne lourynge his grace better then that wycked Pope/ wyll faythfullye delyuer it Vnto him/ the slayghtes of theyr false generation consyderes. Praye (gentyll reader) that yt maye fynde grace in his syght.

¶ Deale with Babylon as she hath deserued/ for she hath set Vp herselfe against the Lorde/ & against the holye one of Israel.

Hiere. L.

☞ The epistle exhortatorye of an Englishe Christiane vnto his derelye beloued contreye of Englande against the pompouse popysshe Bysshoppes therof/ as yet the true members of theyr fylthye father the great Antichrist of Rome.

IN my hart I wysshe daylye/ & for the same do I ernestlye praye vnto our most mercyfull father the euerlyuynge God/ & that for his sonnes sake oure onlye rebemer/ and full sauer Jesus Christ/ yf his heauenlye will so be/ that he ones open throughlye the eyes of our most worthye and noble kynge (as he hath alredye begonne) and of all his other counsellers/ lordes/ and burgeses of his parlement/ which are chosen out of the whole realme to confounde vngodlye customes and to set vp in ther rowmes lawes that are more godlye/ to suppresse wyckednesse and to maynteyne Christen vertues/ to preferre the commen welthe afore all singular or priuate welthes/ yea/ vtterlye to destroye and abolysshe for euer soche fylthye tradicions as haue no iust grounde vpon Godes holye worde/ as are all the vsages/ rytes/ lawes/ decrees/ seruices/ superstitions/ & sorceries of the Romisshe

Antichriſt/and to ſe in open practiſe the true worſhyppinges auaunced to Chriſtes glorie/ſo edifyeng his people by the ſcriptures in the knowledge of one onlye eternall lyuinge God. And in ſo doinge they ſhuld mainteyne the cõmen welthe both of ſoule and bodye.

I ſaye yet ones agayne/& that in the ze le of ꝑ Lorde as he is my iudge/I wyſhe (yf his graciouſe pleaſur ſo were/) that fyrſt the kynges maieſte and ſo forth all the reſt (vnto whom God hath geuen power and auctorite vpon earthe vnder him) maye throughlye ſe and perſeyue how that not onlye the bloudy bearwolfe of Rome/but alſo the moſt part of ꝑ other Byſſhoppes & ſtoute ſturdye canons of ca thedrall churches with other petie prowlers and preſtigiouſe Preſtes of Baal his malignaunt members in all realmes of Chriſtendome/ſpecially here in Englande/doth yet roze abrode lyke hongrie lyons/frete inwardlye lyke angrie bea res/and byte as they dare lyke cruel wol nes/cloyſteringe togyther in cozners ly ke a ſwarme of adders in a donge hyll/ or moſt wylye ſubtile ſerpentes/to vphol de and preſerue theyr fylthy father of Rome the chef cas of theyr bawdye brode yf it maye be.

This ones perſeyued and ſeaue by a godlye circumſpeccyon/I wyſh in the

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same vehemencie of sprete and prayer/ the seyd noble kynge/counsellers/ & burgeses to procure a full reformacyon concerninge there aduowterouse doctrine/ ther prodigiouse pompe/ ther insaciable cloyninge/and tyrannycall persecutinge of Christ in his faythfull members. No doubt of yt/but the mercie of our eternall father hath opened vnto vs in these latter dayes what ther forked fatherhede/ ther oyled auctorite/and ther shauen holynesse is/for all ther craftye compases of wordlye wisdome that they shuld not apere ẏ same generacyon of vipers that Johan Baptist & Christ hath warned vs of. His worde hath he now appointed by diuerse of his ministers to be theyr vtter destruccyon/for blasphemouslye deludinge his redemed heritage so manye hondred years in ther counterfete kyngedome of hypocresie/wherin they shewe now what they haue bene/euen verye heretiques to God/trayters to theyr princes/ and theues to theyr Christen commons.

No lesse do I iudge it then a bounde dewtye of ẏ seyd faythfull ministers/ to manifest theyr mischeues to ẏ vniuersall worlde/ euerye manne accordinge to his talent geuen of God/some with penne/ and some with tonge/so bringinge them out of theyr olde estimacyon/ least they shuld styll regne in the peoples conscien-

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ces to theyr soules destruccyon. An euident example haue they of Christ thus to do, which openlye rebukes theyr sylthye forefathers the scribes/lawers/pharisees/doctors/prestes/bisshops/and hypocrites for makinge Gods cõmaundementes of noy effect to support theyr owne tradicions/so clerkye condempninge theyr hypocritall lyfe and doctrine. Mathew. xv. xvi. and. xxiii. xxiiii Beware (sayth he) of the corrupt leuen of the pharisees/Marke. viii. Luke. xii. Paule admonisheth vs also/that soche rauenynge wolues shuld entre in amonge vs after his departing as shuld not spare the flocke/Act. xx. ii. Thes. ii. i. Tim. iiii. So doth Joha. i. Joha. ii. so doth Peter. ii. Pe ii. so doth Judas Thadeus in his epistle.

By these and many other places of the scriptures are we taught easely to knowe at none dayes the wolfe from the lambe and the hastye lyon from the simple shepe. As Christ sought by al meanes to deface the proude Prelates/and to bringe poor Johan Baptist in reputacion of the people/for that he had vttered the truthe without flatterye. So wolde he now the true teachers of his Gospell to be regarded be they neuer so poore/for his verytees sake/and the blasphemers therof to be had in an vtter contempt. No lesse is it therfore than a doctrine of his to be put

in pra-

hy practyse amõge true Christianes/both hy worde and wrytynge to haue the myscheues manifest of these spirituall mahoundes/the verye offspringe of Cain/chyldren of Caiphas/and successors of Symon Magus/as theyr doctrine and kyuinge declareth/nedynge no farther probation. Notwithstandinge through Gods grace I shall partlye open the wickednesse both of them and theyr fathers as the truthe shall leade me. Most cruell enemyes haue they bene in all ages to ꝑ verite of God euer sens the lawe was fyrst geuen and most feerce persecuters of Christ and his churche.

Consydre fyrst of all (besydes that was done afore in the lawe of nature) how deuerslye Jannes and Jambres with other false prestes of Egypt persuaded Pharao through lyenge signes and tokens to withstande the pleasure of God in Moyses and Aaron/Exo.vii.and.ii.Tim.iii. Greuouslye was Micheas the true prophete of the Lorde veyed of Sedechias iii.Reg.xxii.and.ii.para.xviii. So was the good Prophete Hieremie of phassur and Semeias Hiere.xx.xxvi.and.xxix wonderfullye were the Israelites abused by the idolatrouse prestes of Baal/and the Chaldeanes by Belles prestes also in Babylon/tyll Helias and Daniell hy the worde of the Lorde detected theyr

craftye cloyninges. iii. Reg. xviii. & Daniel. viii. Great was the affliccion of ỳ Jewes vnder kynge Demetrius / through the cruell counsell of that traytcrouse prest Alchimus. i. Machab. vii. Manifest is it by the. iiii. Gospels how the Bishoppes and Prestes vsed Christ himselfe. Matth. xxvi. Marke. xiiii. Luke. xxii. Johan. xviii. And after what relygiouse sort they intreated his Apostles after his ascencyon / Act. iiii. v. vi. and. vii.

Paule had to enemy Barieheu / Ananias / Hymeneus / Philetus / Hermogenes / and Phygellus / all malicious Prestes. Johan had Diotrephes / Carpocras Hebion / Marcion / Cerinthus / and Cynopes / all bloodthursiye Prelates also / Peter had Symon Magus and Menander / Jaines the More had Abiathar the great Bisshop. Matthew had zaroes and Arphaxat amonge the Morcanes / and the same lykewise had Symon and Thadeus as they preached amonge the Persianes / lyke as all the other Apostles had in the quarters where they occupyed No where coude the verite be taught / but those glorious glottons were euer at hande to resist it. After the Apostels tyme was there no cruell tyraunt vnset a worke by them to persecute them which publisshed that massage of lyght. Euerye where were they whysperinge in that ca-

re and

re and that eare/fearinge the fall of theyr kyngedome yf the Gospell were trulye opened/as is euident to them which are expert in the cronicles.

And thus haue they cōtynued in theyr spyghtfull generacyon vndre the name of a spiritualte/vnto this present age/wherin theyr lowsye legerdemaine is almost perseyued of all menne/the lyght so abundauntlye shyninge/yet are they not ashamed/so whorishe is the face which they haue cawte of theyr holy mother. A great conscience made theyr naturall forefathers to put the.xxx.syluer plates (that Judas ẏ trayter theyr elder brother had brought them) into the treasurye/because yt was the pryce of blood/Math .xxvii. But no conscience at all had those bloodye hypocrites to murder the eternall sonne of God/in procuringe false witnesses agaynst him/Matth.xxvi. So lyke are oure spiritualte to these fore leaders of theyrs/as one adder is lyke an other or the yonge wolfe lyke the olde as theyr daylye frutes declareth. They sought by all meanes possible to quenche the fayth of his gloryouse resurreccyon/wagynge the souldyers to saye that his disciples had stolen him whyls they were a slepe/Mat.xxviii. Vvhich practise they occupye to this daye by theyr hyred sophisters or vniuersite knyghtes to blemishe his

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heauenly verite. Soche shamelesse lyars are they agaynst God and his worde

But truely both they and theyr fathers hath faughten in vayne. Lete soche vessels of the wrathe of God kycke/spewe/ and spurne as mocche as they can/yet will the truthe of the Lorde endure for euer. Seduce they neuer so subtyllye/lye they neuer so lordelye/blaspheme they neuer so boldelye/accuse they neuer so freshlye that the preachers are deceyuers and seditiouse persones/procure they neuer so manye cruell tyrauntes/yea/persecute they and slee they neuer so fercelye with Nero/Domicianus/Traianus/and soche other/yet shall Christ alwayes haue a faythfull cõgregacyon vndefyled with theyr wretched sorceryes. Maruele not ye Byssshoppes/Prelates/and Prestes/ though I thus in the zele of Helias and Phinees stomacke agaynst youre sturdye stormes of stubbernesse. For neuer was yet anye tyrannie ministred vpon Christ and his mysticall members/but by youre proude procurement. And now in oure dayes/where are anye of the lordes true seruauntes burned or otherwyse murthered for true preachinge/wrytinge/glosinge/or interpretynge the Gospell/ but it is by your cruell callynge on.

How subtillye bewitched you the parlament house/whan the. Bi. blasphemouse ar-

se ar-

se artycles collected out of the Popes wicked decrees were there enacted and establyshed with more tyrãnie than euer vnder the Romishe Pope/Mahomete or anye other tyrault afore? Where not they fyrst practised of you to destroye all them that shulde trulye professe the Gospell (which are and will be alwayes the kynges most faythfull frynds) & to leaue a playne path waye that your Pope myght here after entre? At your trayterouse insurrecyon in the northe it had bene wrõge with this reulme/ had there not bene a great nombre which had than the feare of God writtey in theyr hartes/wherby they knew they coude not ryse agaynst theyr prince/but to theyr owne dampnacyon/and that they were bounde also to defende him agaynst all soche popyshe and rebellyouse trayters.

Thankes myght wele haue bene geuen in those dayes to oure eternall God for rayssinge vp William Tyndale (the fyrst true Apostle of Christ after Johan Wyclef the verye manne of God) and soche other lyke/which brought Christes Gospell into the knowledge of menne/ and wrote diuerse grounded workes vpon the same. As the Christey Obedience/the parable of the wycked Mammon/ the. iii. chapters of Matthew/ þ Somme of scripture/and diuerse other/wherby the peo-

ple

ple were thay taught how to loue God/ and how to obey theyr princes and magistrates. These heretique bokes (as you call them) made the kynges grace more faythfull frendes in those dayes / than yow Bysshoppes and Prestes were wele cõtẽted with. What/ I trust by this tyme they and soche other lyke haue made him ten tymes so many more. Not onlye were the seyd .vi. articles deuised by the deuyll and you for the vtter destruccion of Gods true seruauntes and the kynges faythfull subiectes/ but also to repare the broken walles of youre ryall Rome agayne/ as in dede they wold do euen to the verie cloudes yf they were wele folowed.

Thynke not that mẽne be so blynde in this age/ but they perseyue your craftye cloyning. ffull wele knewe wily Wynche stre and other more of his fellawes the fyrst practisers of them / that were they ones receyued/ graunted/ and executed vndre peyne of deathe/ the Pope shulde neuer dye in Englande/ what though his name were suppressed with his pilgrimages/ pardons/ and a fewe superstycyons besydes. O moost wycked vermyne/ wylly wormes/ subtyle and craftye serpentes/ whan will ye leaue treadynge of Christ on the heles Gen. iii. What shall Gods sonne be vnto you no signe of contradiccyon? Luke. ii. What shall his verite be

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reuerẽtlye vsed amonge your I feare me/ neuer/ so longe as you remayne in Englande. As our most godlye souerayne beganne with kynge Josias to reforme his churche/ bannishynge your woluishe father as an vngodlye vsurper for euer/ ye pacientlye paused with lowerynge/ lurkynge/ and loutinge for feare of the swerde and haltre.

But whan ye ones perseyued that Gods holye lawes were spredde/ and youre vnholye lawes were sett at naught/ than thought ye it hygh tyme to worke youre false feates. Than put ye apace in practyse youre olde serpentyne subtyltees: ye compassed them so with craftes which knewe not your cursed conueyaũces both amongest the kynges counsell and commons/ that they were at the makynge of the seyd sixe Popyshe artycles and are yet to this houre of this blynde beleue. Though the Pope of Rome your olde gloriouse grandesyre were the great Antichrist of Europa by youre owne consent and graunt/ yet are his fylthye tradiciõs holye/ his beggerlye ceremonies godlye/ and his croked Canon lawes laudable/ conuenient/ and comelye/ precyouse/ fyt/ and necessary to be styll admitted for the spirituall lawes of the churche of Englande and for the true worshyppynges of God therin/ the scripturs of both testa-

mentes

mentes refected or els ponnished by most terrible deathe/where as they geue not place vnto them.

Thus by soche subtyle slayghtes as ye vse/ye make God to geue place to the deuyll/and his heauenly worde to youre false superstitions/as ded the fyrst serpent: yea/ye cause the kynges maieste by auauncynge soche heythnishe rytes and lawes/to honour youre Pope a fresshe/ what though his name be abolysshed with a fewe yearlye pollages besydes. Ingenyouse is youre iuglynge as Melanchton telleth your tale/and as vvylliam vvraghton declareth in his huntynge of the Romishe foxe/lyke a faythfull subiect to his prince and no lesse naturall chylde and louynge brother to his contre. If yow be not most wycked workers agaynst God and his verite/& most spyghtfull trayters to the kynge and his realme/I can not thynke there be anye lyuinge vpon the earthe. Be this onlye spoken to you that maynteyne soche mysteries of madnesse.

If a tree maye be iudged by his frutes (as oure sauer sayth it maye) we must nedes iudge you most pestilent Papistes vpon the manifest mayntenaunce of so manyfolde myscheues with soche terrible terroure of halters and fyer. So long as the blasphemouse beggeryes of ꝑ blodye

dye Bisshoppes of Rome are not plucked vp by the rootes/as were the vnsauerye sacrifices of Baal and of Bel/and so broken in peces with the brasen serpent idolatrouslye abused/the lawes of Gods true worshyppynges (which are in the Byble prescrybed) set vp in theyr stede/so longe (I saye) is it all in vayne to bannishe the Pope out of Englande/but he will styll dwell there in the secrete consciences of menne/do the kynges maieste and his counsell with his nobilite and commons what they will or maye to the contrarye.

And yf all other craftye cōueyaunces fayle to the vpholdynge of him there/yet shall theyr aurycular confessyon/a plant of his owne settynge in the corrupt counsell of laterane/do it workemanly ynough No better waye is there to restore his name agayne/nor no conuenienter meane to bringe him to his olde estimacyon. No craftyar conueyauuce to bringe the people in bondage of blyndenesse/& in cruell captiuite of conscience to the vtter destruccyon of soule and bodye. And that knew Gaye galant Gardener the Popes holye gost in Englande full wele/which now there in his abhominable absence most plenteouslye spredeth his venemouse vanitees/with other of his aduouterouse adherentes more. Great is the diligen-

ligence / labour / and stodye of his whorysshe apostataes / holye Apostels I shuld saye / as are both the olde and newe tytled Byssshoppes / Suffraganes / archedeacons / officials / chauncellars / deanes / cõmissaryes / doctors / curates / and parisshe prestes with other gaudysshe gentilmen of that lyuerye and marke / to se these .vi. artycles in euerye poynt obserued.

In somoche as hauynge theyr mothers face / they haue not shames fercelye to rebuke honest and godlye menne of sondrye questes at the geuynge vp of theyr verdyts / as they haue not hunted after theyr myndes and founde out theyr game to the cruell shedynge of poore innocentes blood. To proue this true I will bringe forth one for example. Bonner the blodye Byssshop of London Abashed nothynge at all extremelye to rebuke / manace and threttey a quest of honest citezẽs and mẽne of good conscience in the yelde hall at London in the yeare of our lorde a .M.D. and .xli. for quytynge of a poore innocẽt ladde called Rychard mekyns. Like a fierce furyouse rauenynge wolfe / insacyably desyerouse of murther & cruellye gredye vpon his praye / refusynge the seyd quest / chose out an other false quest to his purpose of soche as he and his fylthye generacyon had afore peruerted / and neuer ceased tyll he brought him to a consumin-

ge fyer

ge fyer in Smithfelde/so makynge him a sacrifice to theyr great God Mulciber.

And after this shamelesse sort no doubt of it/all the other Bysschoppes of Englande/a verye fewe excepted/haue tyrannously handeled the kynges true subiectes/and yet do to this daye with lesse Christen equite and pyte than eyther Saracene or turke Jewe or Pagane/to asuage theyr vnquencheable thyrst: It is not to be thought that they are verye Gentyll abroade or in the fardest partes of the realme/whan they vse soche furyouse feates so nygh the kynges presence. So frantyke haue they bene of late dayes and so forgetfull of themselues in theyr madde modye mastryes/that they haue not feared to entre the kynges owne house to hunte theyr game/nor yet abashed at all sawcelye to seke out theyr desyered praye in his owne Preuye chambre/couetynge so to haue murthered his most trustye fryndes and faythfull seruauntes. The same selfe part in a maner wolde they haue played with his noble grace that proude Haman the Amalechyte played with kynge Assuerus/malicyouslye sekynge the destruccyon of Mardocheus and other which aboue all menne had sought his lyues preseruacyon Hester. iii. vvherin of right they haue deserued vpon a gybbet to be hanged as he was.

Neuer sent Christ soche bloodye Apostles nor two hornes warryours / but the deuyls Vicar Antichrist which is ꝑ deadlye destroyer of faythfull beleuers. And now to you wolfishe Wynchestre agayne=the wylye watterer of the Popes olde gardene. Although doctor Londō be dead doctor Pates ronne awaye / & youre owne dere kynsmanne germane gardener hanges with other of youre preuycounsell. yet cease not you to playe cruell Hamay styll. No / do youre olde feates to shewe whose chyldren ye are of nature. If your wyckes counsell had taken effect (as God forbyd it shuld) Bery fewe true fauerers of the Lordes Verite had bene about the kynge this houre / least they shulde somtyme haue informed him of youre papistrie / and so detectes you of your manifest treason. Soche hauock begāne you to make in the court / as cruell Hamay thought to haue made amonge the faythfull Hebrues belonginge to good quene Hester / had not God by the hygh wisdome of oure seyd kynge preuented youre subtyll practyses.

This mischefe ones perfourmed / ye thought easelye to haue deluded his nobles / and so in the ende to haue brought in agayne youre great Patriarke of Rome / and so layserlye to haue made of him ay other kynge Johan. But thankes be

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geuen alwayes to oure eternall lyuinge God/for delyueringe his excellent maie ste with his most faythfull subiectes from the snares of youre craftye compassinges And how so euer this writinge of myne shall be taken/yet is it a true tale/and so mocche the more of his maieste to be marked/that youre forefathers and you haue bene trayters alwayes for youre Romishe fathers sake to emprours/kynges/princes/and other wordlye gouernours all Christendome ouer/specially sens the craftye Vpcrepinge of that holye father of yours. I doubt not but the most famouse writers by all ages sens the churches beginninge will make this my sayinge good/yet haue theyr cronickes written the best of them to hyde theyr hypocresie and falshede.

WHat Christen bloud hath bene shedbetwyne empire and empire/kyngedome and kyngedome/as betwyne Constantinople and Almayne/Englande & fraunce/Italye and Spayne for the Bisshoppes of Rome/and how manye cruell warres at theyr presties callynge on/it were to mocche eyther to write or to speake. Alwayes haue they bene workinge mischefe in theyr idell generacion to obscure the Verite of God. I saye yet ones agayne that it were verie necessarye for the kynges worthye maieste with erneste eyes to

marke how God hath graciouslye delyuered both him and his people from youre troblouse termagaūt of Rome which afore made all Christen kynges his cōmon slaues. And to be ware of you hollowe harted trayters his spirituall promoters/cōsyderinge that your proude predecessours haue alwayes so wickedlye vsed his graces noble progenitours the worthye kynges of this realme sens the conquest and afore.

Vvho ouerthrewe kynge Herolde/subduynge all this lande to the Normānys? who procured the deathe of kynge Vvillyam Rufus/and caused kynge Steuen to be throwne in preson? Vvho trobled kyng Henry the fyrst/and most cruellye vexed kynge Henry the seconde? Vvho subdued and poysoned kynge Johan? Vvho mourthered kynge Edwarde the seconde/and famished kynge Rycharde the seconde most vnsemynglye? besydes that hath bene wrought agaynst all the other kynges also? To him that shall reade and throughlye marke the religiouse actes of Robert the Archebisshop of Canterbury/of Odo/Egelwinus/Anselmus/Randolf of Durhā/Rafe of Chychestre/Alexander of Lyncoln/Nigelius of Helye/Roger of Salysbury/Thomas Becket/Steuen Langton/Vvalter Stapylton/Robert Baldock/Rychard Scrope/Henry spenser/

ser/ Thomas Arundell/ and a great sort more of youre anoynted auncetours/ pontificall prelates/ mytred mommets/ mad mastrye workers/ rynged ruffelers/ rochet ted rutters/ shorne sawcye swylbolles/ it will euidentlye apere that youre wicked generacyon hath done all that and manye other mischeues more.

By these youre sylthye forefathers and soche other/ hath this realme bene alwayes in most miserable captiuite eyther of the Romanes or Danes/ Saxons or Normannes/ and now last of all vndre the most blasphemouse Behemoth youre Romishe Pope/ the great Antichrist of Europa/ and most myghtye mayntener of Sodome and Gomorre/ tyll God by the stronge power of his eternall worde gaue oure noble kynge a clere victorye ouer him. How vnchristenlye youre seyd predecessours haue vsed the rewlers of all other Christen realmes/ it were to longe to wryte. I reaken it therfore hygh tyme for all those Christen princes/ which pretende to receyue the Gospell of saluacyō/ and accordynglye after that to lyue in mutuall peace and tranquillite/ for euer to cast ye out of theyr priuye counsels/ and utterlye to seclude you from all administracyons/ tyll soche tyme as they fynde ye no longar wolues but faythfull feaders/ no destroyers but gentyll teachers.

For as sainct Peter doth saye. i. Petri. v. ye ought to be no lordes ouer ẏ people of your dioceses/but examples of Christen mekenesse. Vvho seeth not in these dayes that you blodye bishoppes of Englande/ Italie/ Sicell/ Fraunce/ Spayne/ Portingale/ Scotlande/ & Irelande be the grounde and originall foundacyon of all controuersyes/scysmes/ variaunces and warres betwixt realme and realme at this present? As sure as the lorde lyueth it is the subtile serpent of Rome and your wylye viperouse generacyon forth yssuinge from him which hath sturred vp ẏ fyrst mouers therof/confedering thē w̄ ẏ Turke or great Barbarossa/vtterly to destroye the Christen common welthe. As in dede for youre cause and his it was/that the Frenche kynge Frances fyrst beganne that vngodlye enterprise. ye fele it at youre fyngars endes that your father is lyke to fall/ye perseyue the daylye decaye of his false and vsurped power. Vvhere vpon ye consydre your owne priuate powers/inordinate pryde/ couetousnesse/ voluptuouse lyuinge/lechere/idelnesse/ tyrannye/and vayne glorye to folowe sone after. And that causeth you to calke for his kyngedome so fast/to cloyne for his coblarie/and to clought vp his olde cloke agayne. If ye speake ought agaynst him/it is from the tethe and for feare of

the

the halter onlye. He hath neuer the lesse both your hartes and good will/ and lacketh neyther your counsell nor helpe preuilye/to the vttermost ye can do/ as apeteth by youre daylye workes. Els coude he neuer contynue as he doth/nor yet be so stronge as he is. Wherfore/do all that ye can in the worlde to his holdinge vp/pece/patche/cobble/clought/cloyne/calke/ and do the deuyll and all besydes/ whan the apple of iniquite is full rype/ he will fall of himselfe and aye ye all no leaue. And than will all these youre labours be in vayne. Consydre fyrst of all both his beginninge and yours.

Neuer came ye in with your myters/robes/crynges by the dore as ded the poore Apostles / but by the wyndowe vnrequyred lyke robbers / theues/and manquellers with Symon Magus/Marcion and Menander. Neuer was your proude Pontificall power of the heauenlye fathers plantynge/and therfore at the last it must vp by the rootes. ye must in the ende be destroyed without handes. Daniel.viii. Inuisyblye shall ye be stryken as was the great tyraunt Antiochus.ii. Mach.ix. With the myghtye breathe of Gods mouthe which is his worde inuincyble/shall youre false kyngedome be consumed.ii. Thes.ii.and Heb.xiii. This reken I suffycient to declare you both to

God and to manne most spyghtfull trayters vnto them that will not be wilfully blinde.

Now to proue you spirituall theues to ꝑ cõmon people/is the seconde part of my purposed wryting. Farder nede we not to seke for a prose of this/thay youre owne open actes. How longe haue ye kept the eternall testament of Christ vndre youre fylthye fete frõ ꝑ peoples reading/which is ꝑ lyuely foode of theyr soules: yea/how manye innocent Christey creatures haue ye most cruelly murthered/to cause them to abhorre it? Not manye yeares past ye brent a godlye woman at Couentre for hauinge but one chapter of sainct Matthewes Gospell/and ay other manne at London for hauinge sainct Johãs Apocalyps/besydes that ye haue done in other quarters els of the realme. Some burned ye in Johan Wyckeues tyme and after for not allowynge your pilgrimages/some for not beleuynge your pardons/some for not fastynge the frydaye/for not obseruinge your Lent/some for youre purgatorie/some for youre images/some for not prayinge to dead saynctes of youre makinge/some for youre howsell at Easter/some for not crepinge to the crosse/some for not goinge processyon/and some for holy water/and for other vayne tryfels of youre owne inuentinge.

The

He that shall reade the causes of the imprysonmentes & deathe of ser Johan Balle / master Johan Astone / Nicolas Herforde / vvalter Britte / Laurence Redenam / Dauid Gotraye / Johan Ashwarby / Robert Rygge / vvalter Dashe / Johan Hunteman / vvillyam Swynderby / Rychard vvith / Henry Crompe / vvillyam James / Thomas Britwell / Johan Puruey / vvillyam Sawtre / vvillyam Thorpe / Johan Badby / Johan Claydon Rycharde Turmyne / ser Roger Acton knyght / Johan Browne esquyre / Johan Beuerlaye / ser Johan Oldecastell the worthye lorde Cobham / vvillyam Hawlam / Rafe Greenherst / The taylour of vvorcestre / Peter Clarke / Peter Payne / vvillyam taylour / vvillyam vvhyght and Jone his wyfe / Johan Scut / Johan Fowlyn / vvillyam Euerdon / vvillyam Caleser / Rycharde Hownden / Thomas Bagley / vvillyam Maundeuyle / Philip Noris / Regnolde Pecok Bisshop of Chychestre / Johan Goos / father Pope of Eye / and Peke of yppeswych with a great nombre more. And now in oure tyme ye hyng Rychard Hōne in the Collars towre at mydnyght for denyenge a chyldes mortuarye. And the thre yonge menne in Sothfolke / Robert kynge / Johan Debynham / and Nicolas Marshe for destroyinge the fowle ydoll of Douercourt.

wBhye wBynchestre hynge Thomas Hayye a man lerned/in his porters lodge at the Stewes/the cause is not yet knowen'. ye brent Thomas Hytton at Maydston for not allowynge the Pope/ Thomas Bylneye at Norwych onlye for preachynge the Gospell/Rychard Bayfelde at London for sellynge newe testamentes in Englishe/with Teukesbery and Colyns/wBillyam Leton a monke of eye for admittinge both kyndes in the sacrament and for not geuynge reuerence to the rotten roode there/George Baynham for purgatorye and for not allowynge Thomas Becket for a saynct/Johan frith and Johan Lambert for not admittynge youre purgatorye also with youre saynctes prayinge to and youre pylde popyshe masse/wBillyam Tyndale at Vilforde in Brabay for translatynge the scriptures and disclosynge the slayghtes of youre false generacyon/Robert Barnes with Garade and Hierome for reprouynge youre pestilent Papistrye (for other thynges ye had non to laye to him whan he stode at the stake demaundynge for what articles he shuld dye) Rycharde Spenser and Johan Ramsaye at Salysburye/Rycharde Mekens at London/Anthonye Person/Johan Testwode/& Johan ffenemor at wBryndesore with a great sort besydes in diuers quarters of Englan-

glande for matters of no wayght / but that ye must styll be doynge youre kynde.

To longe were it farre to recite all your mastryes of mischefe/whom ye haue alwayes practised to deface Gods worde. Neuer were ye yet contented that that sede of saluacyon shuld fructifye amonge the people/but euermore ye haue stopped the swete blast therof/to do the deuyll youre father a pleasur/Apoc.vii. A fewe years a go whan it beganne fyrst to florishe/ye caused one Somers with serten other more openlye to burne Newe Testamentes in the myddes of chepe at London. And as ye perseyued that it styll increased magrye youre hartes vndre the auctorite of oure most worthye kynge/ than roared you lyke rude rampyon rauenours/than raged also youre ranke rable of Romishe ruffelers in theyr syde swepynge gownes / theyr shauen crownes/ cappes/and typpettes/lyke the charminge channters of Bell. Speciallye wode vvynchestre / lewde London / lurkynge Lyncolne / dreamynge Durham / yorke without wytt / chatteringe Chychestre/ smylynge Salysburye/fleryng fryer wattes/and that double faced trayter vvilson/ namynge it full of errours and verye yll translated.

Oh idell idyotes and abhominable hypocrites. Shame ye not at all so euidentlye

Vvhye Vvynchestre hynge Thomas Saxye a man lerned/in his porters lodge at the Stewes/the cause is not yet knowen. ye brent Thomas Hytton at Maydsion for not allowynge the Pope/ Thomas Bylneye at Norwych onlye for preachynge the Gospell/ Rychard Bayfelde at London for sellynge newe testamentes in Englishe/with Teukesbery and Colyns/Vvillyam Leton a monke of eye for admittinge both kyndes in the sacrament and for not geuynge reuerence to the rotten roode there/George Baynham for purgatorye and for not allowynge Thomas Becket for a saynct/Johan Frith and Johan Lambert for not admittynge youre purgatorye also with youre saynctes prayinge to and youre pylde popyshe masse/Vvillyam Tyndale at Vilforde in Braban for translatynge the scripturs and disclosynge the slayghtes of youre false generacyon/ Robert Barnes with Garade and Hierome for reprouynge youre pestilent Papistrye (for other thynges ye had non to laye to him whan he stode at the stake demaundynge for what articles he shuld dye) Rycharde Spenser and Johan Ramsaye at Salysburye/Rycharde Mekens at London/Anthonye Person/Johan Testwode/ & Johan Fenemor at Vvyndesore with a great sort besydes in diuers quarters of Englan-

glande for matters of no waygħt / but that ye muſt ſtyll be doynge youre kynde.

To longe were it farre to recite all your maſtryes of miſchefe / whom ye hane alwayes practiſed to deface Gods worde. Neuer were ye yet contented that that ſede of ſaluacyon ſhuld fructifye amonge the people / but euermore ye haue ſtopped the ſwete blaſt therof / to do the deuyll youre father a pleaſur / Apoc. viii. A fewe yeares a go whan it beganne fyrſt to flouriſhe / ye cauſed one Somers with ſerten other more openlye to burne Newe Teſtamentes in the myddes of chepe at London. And as ye perſeyued that it ſtyll increaſed magrye youre hartes vnder the auctorite of oure moſt worthye hynge / than roared you lyke rude rampyon ranenoures / than raged alſo youre ranke rable of Romiſhe ruffelers in theyr ſyde ſwepynge gownes / theyr ſhauen crownes / cappes / and typpettes / lyke the charminge chaunters of Bell. Specialye wode vbynchestre / lewde London / lurkynge Lyncolne / dreamynge Durham / yorke without wytt / chatteringe Chychestre / ſmylynge Salyſburye / flerynge fryer wattes / and that double faced trayter vbilſon / namynge it full of errours and beryll translated.

Oh idell idyotes and abhominable hypocrites. Shame ye not at all ſo euidentlye

lye to lye and so boldelye to blaspheme? Neuer were ye able as yet to matche thē whose iust labours ye reproue: & though ye were/ye haue not yet done it to the pro fyght of othet. ye are those wilde swyne/ lewde shepardes/and foxes which hath roted vp the lordes vyne yearde. Psalm. lxxbii. Esa. iii. Hier. vii. Can.. ii. Neuer do you repare whan anye thynge is ther- in decayed/but contynuallye murther all them that wolde gladlye do it. Mat. xxi. Marke. xii. Luc. xx. In the fyrst chapter of Sapience is it mencyoned how terry- ble sentences ye shall geue agaynst youre selues at the latter daye. In horryble fea re shall ye there confesse openlye that all hath bene dampnable folyshnesse that ye haue gone abought/ that ye haue erred from the truthe/ that ye haue bene wil- fullye ignorannt/that ye haue tyred your selues in the wayes of wickednesse & de- struccion/and so forth.

Before youre owne faces will I yet laye more largelye your owne abhomina ble frutes or good workes as ye call them/ be ashamed of them/yf ye lyst. you mastre wyncharde of Wynchestre broyled in saynct Georges felde beyonde Sothwar ke one gyles a Joynar with one of the quenes seruauntes and a paynter before fyue a clocke in the morninge/ leaste the common people shuld haue knowen your

lewde

lewde legerdemayne by theyr laſt confeſ-
ſyons. And you blodye Biſſhop Boner ded
murther a godlye yonge manne in New-
gate onlye for reading the Byble in Pau
les/whoſe lyfe was weke knowen to be
Unrebukeable amonge menne/beſydes
youre tyrannouſe handelynge of others
for the ſame/notwithſtandynge the kyn-
ges auctorite. you two blynde Babylon
braggers with youre oyled adherentes
made Alexandre Seton a notable lerned
manne moſt miſerably to recant for your
falſe free will/Uilliam Tolwyn for your
holy water makinge/Thomas Becon for
your images/youre chaſtite/& your ſatiſ-
faccion/Robert Uiſdom for your ſaintes
Ueneracion/youre ceremonies/& the Po-
pes olde relygion/with ſoche other.

yet was not youre frettynge furye all
qualyfyed thus/but ſtyll ye raged in your
former freneſye not Unlyke Pharaoes fer
ce knyghtes/and onces agayne ye bewyt-
ched the parlement howſe/prouokynge
them moſt peſtylentlye to depryue the cō-
mon people all together of the Byble rea-
dyng. Onlye was it than admitted to. iiii.
degrees of menne/to gentyll menne/mer
chandes/and Preſtes/all artyfycers and
menne of the common ſort clerelye ſeclu-
ded/as though God were parcyall/not
willynge his lawes/preceptes/and ſwe-
te promyſes to be knowen to poore menne

to

to theyr soules saluacyon. But false and craftye are ye in youre frates wozkynge/ ye thought at layser to take it from them also/myght ye onces come agayne to your full swaye.

These be the good wozkes that ye boast so soze/which iustyfye yow before youre God the Pope ex opere operato. These are dedes of supererogacyō/wher with ye scoure your fyerye purgatozye so oft as it pleaseth you. These are the merytes of youre satisfaccyon wherby ye get heauen whan God is not at home.

O abhominable theues and shameles se murtherers. If he be called a manquel lar which sleeth the bodye/moche rather he which sleeth both bodye and soule/as youre generacyon doth cōmonlye. All the worlde in a maner derydeth youre doynges/and lawheth to scorne youre vnprudent practyses. Christ neuer contemned the pooze/but blessed them aboue all sortes of people/Math. v. Luke. vi. Not onlye opened he his Gospell to the pooze in his owne persone/but also appoynted the pozest sort of menne to declare it vnto the pooze after his departure/induynge them most largelye with his spzete from aboue Math. xxviii. Marke. xvi. Luke. xxiiii. Johan. xv. Act. ii. He chose the weake to confounde the stronge/ and the pooze to deface the pzoude pzesumptuouse. i. Cor. i

By

By his preachynge to the poore as by a most manifest signe/declared hī as a sauer and redemer his commynge in the flesshe/ Math.xi. Esa.lvi.

Neuer sent he suche lordelye lubbers and gloryouse glottons to syt in consistoryes/counseles/and sessyons to the vtter destruccyon of suche as beleue sayntfully in him. And therfore it is easye to perseyue whose seruauntes ye are/Hier.xxiii ye call euermore vpon the earthly gouernours/as ded Symon Magus youre predecessour vpon the Emperour Nero/to slee the Gospels preachers/elo will not theyr kyngedome endure (ye saye) Christ willed non to be brought to his fayth by compulsyon. Nether vsed the Apostles to enforce anye manne thervnto. It is not oure maner (sayth saynct James the more vnto Hermogenes) to cause anye manne to take oure beleue vnlesse he be willynge. And you lyke tyrauntes more cruell. than the Turke constrayne menne to professe youre false fayth by diuerse kyndes of deathe.

Non leaue ye vnueyed and vntrobled/No/not so mocke as the poore mynstrels & players of interludes/but ye are doynge with them. So longe as they played lyes and sange bawdye songes/blaspheminge God and corruptinge mennes cōsciences/neuer blamed them/but were be-

rye

verye well contented. But sens they persuaded the people to worshyp theyr Lorde God a ryght accordinge to his holye lawes and not yours/and to acknowledge Jesus Christ for theyr onlye redemer and sauer without youre lowsye legerdemaynes/ye neuer were pleased with them/ whan they tell you as the truthe is/that youre Romishe father hath played the cruell Antichrist/and you his false phesicyanes in holdinge the Christen multitude so manye hondreth years in soche dampnable darknesse of sprete without repentaunce/ye take it vnpacientlye sekinge theyr destruccion for it.

Neuer repent ye your many folde mischeues be they neuer so manifest/but are alwayes redye with all ingyns possyble to fall to them agayne. ye are not ashamed that ye haue afore tyme depryued ẏ people of all godlye knowledge by with holdinge from them the scripturs. But with toth and nayle ye labour it afreshe w̄ all craftye cloyninges/to make them both blynde and ignoraunt/as I haue proued here afore/I thynke the deuyls in hell are not of a more peruerse mynde nor seaketh more wayes to the soules destruccion/than you. Nether will you entre into the kyngedome of Christ by a true repentaunce and fayth in his holye promises/nor yet suffre anye other that wolde

de gladlye do it. But rather on euerye ſyde ye ſtoppe by the hygh wayes therunto/leaſt they ſhuld beleue and ſo receyue ſaluacyon.

Nothynge pleſaunt is it vnto your lordelye eares / to heare that we are iuſtifyed by Chriſtes onlye deſeruynges. Nether do ye thynke it greatlye to youre aduauntage/that we without youre lowſye beggerye ſhuld be ſaued in his blood ſhedynge. Slaunderouſlye report ye the inſtructours of oure tyme both to preache and to wryte agaynſt good workes not for anye deuocyon that you haue to do them/ ſpecialye yf the ſcripture hath commaunded them. But to haue ſoche wycked workes fulfylled as youre fylthye father and you haue commaunded for youre owne pryuate profyght and lucre/ye playe Pharao/Cayphas/Nero/Traianus/with all tyrauntes partes beſydes. The fayth which is lyuelye and of value before God can nomore be without good workes/ than the clere ſunne apering can be with out bryghtneſſe or the burnyng fyer with out his naturall heate.

That fayth which aryſeth of the Goſpell preachynge/bryngeth forth the workes of the Goſpell which are the wholſome frutes of the ſprete/as loue/gladneſſe/peace/pacience/gentylneſſe/goodneſſe/ longe ſufferynge/ faythfulneſſe/ meke-

 kenes-

kenesse/ chastite/ temperaunce/ with so-
che other lyke. Galat. v. These good wor
kes haue not you to be iustifyed by/ as we
se in youre daylye lyuynge. These be not
they therfore that ye take for ẏ good wor
kes of mānys iustificacion. I wote/ ẏ good
workes that ye haue called vpon afore ty
me/ were the goynge to pardons/ the se-
kynge to ymages/ the prayinge to dead
saynctes/ the takynge of holye water/ the
hearynge of Mattens and Masse with-
out vnderstandynge/ the wearinge of be-
des/ the offerynge of candels/ the bea-
rynge of palmes and ashes/ the ydell be-
stowynge of youre holye dayes/ the com-
mynge to confessyon/ the crepynge to the
crosse/ the payenge to the Paschall/ the
fastynge of saynctes vigils/ the prayen-
ge for all Christen soules/ the buyldynge
of monasteryes and chaūteryes/ the char
mynge of churches and chalyces/ with a
thousande supersticyons more/ for youre
commodyte and aduauntage.

The good workes that we beholde in
youre daylye conuersacyon/ for all youre
bolde bragges of good workes/ are but
the fylthye frutes of the fleshe as saynct
Paule doth call them/ for we se nothynge
in you but hawtynesse/ vayneglorye/ coue
tousnesse/ pryde/ hatred/ malice/ mannis-
slaughter/ banketynges/ glotonye/ dron-
kenesse/ slowthe/ sedicyon/ ydolatrye/
wytchecrafte/ fornicacyon/ lechere/ lew-

deneſſe/beſydes youre fylthye feates in the darke whan women are not redye at hande. What ye apere in the ſyght of them which haue no godlye vnderſtandynge/I can not wele tell you. But wele I wote that ye ſeme vnto vs with youre iuſtifyeng workes verye peſtilent ydols/ as zacharias ſayth ye are. zacha. xi. God requireth mercye of his true beleuers/ and nether youre vnſauerye ſacrifyces nor yet youre faynt feble ceremonies/Oſee. vi. Math. ix. Gal. iiii.

Though we do affirme with ſaynct Iames/that fayth to be ydell/dead/and voyde which occupyeth not good workes ſoche as the Goſpell preſcribeth/yet graūt we not thoſe good workes to be anye part of oure iuſtificacyon before God/conſyderynge that to reſte alone in Chriſtes good deſeruynges which are ours onlye by fayth. Not for oure owne ryghteouſe workes (ſayth ſainct Paul) are we ſaued/ but by the mercye of God through Ieſus Chriſt/ Titum. iii. Noy other is oure vniuerſall ryghteouſneſſe before God/ (ſayth the prophete) than is a fylthye clothe ſtayned with a womannes floures. Eſa. lxiiii. Semynge it is that we become newe mēne/Eph. iiii. that we be haue our ſelues as the miniſters of God/that we walke in a newe Chriſtey lyfe after the Goſpell. i. Theſſ. ii. that oure lyght ape-

re afore men to the glorye of God/ Mat-
thew.v. and that we serue nomore synne
from hence forth/ Rom.vi. but that oure
daylye cõuersacyon be in heauen. Phil.iii
yet whan we haue done all this by the
gracious gyft of God/ we maye not ther
vnto ascribe anye part of oure iustifica-
cyon with the Pharise/ Luke. xviii. but
saye with the poore publicane/ God be
mercyfull vnto me/ I am trulye an vn-
profytable seruaunt/ I haue not done so
moche as my dewtye/ Luc. xvii. I am not
able to thynke a good thought of myselfe/
moche lesse than to do a good worke to my
iustificacyon. ii. Cor. iii. Thus do we not
condempne good workes/ as you lyke fal-
se lyars report vs/ but we allowe them
most hyghlye/ as they arise of the Gos-
pell and not of youre beggerly traditiõs/
and so teache we them in theyr ryght kyn
de. Though youre forefathers in all ages
sens theyr begynnynge hath murmured
agaynst the verite/ yet raged they neuer
so vnreasonable as you do/ nether sought
they so cruell kyndes of death for the ser-
uauntes of God.

What the cause shuld be of this youre
frantyk furye/ it is easye to coniecture/
youre water is seane now a dayes/ youre
sycknesse is knowen/ and youre longinge
perceyued. Se now what ye are both
within and without. It hath pleased our
eter-

eternall God in this latter tyme/by his despysed disciples to manifest the great Antichrist to the vniuersall worlde/of whom your Pope is the head and you his malignaunt members. No longar are ye lyke with youre abhominacyons to syt in the holye place/in the temple of God/in the secrete consciences of menne. Matthew.xxiiii. i. Corinth.iii. ii. Thess.ii. But as vnlawfull byars and sellars/robbers and theues/ydolaters and murthers/to be dryuen out with whyppes/ Johan.ii.Luc.xix.Mar.xi. Math.xxi. This is the onlye cause of youre blusterynge and blowynge/youre roaringe and ragynge/ youre imprisonynge and burnynge of the seyd godlye ministers/be they wryters or preachers/players or syngers.

Neuer the lesse youre terrible turmoylyng yet taketh the verite effecte in them whom God hath appoynted. My worde (sayth the Lorde) shall not turne agayne voyde/but accomplysshe my mynde and prospere in them whom I sent it vnto. Esa.lv. Agaynst youre selues worke ye in youre daylye doynges/yet perseyue ye it not. In the sharpe shedynge of ryghtouse blood/or burninge whether ye will/haue those thynges bene opened/whom ye haue most coueted to be hydde from all knowledge. As youre pardons and purge

tory e to be of noy effect/youre pilgrymages and other peltryes to be of no value. My other thynge there is that ye set most by/which must awaye also/though it cost blood in habundaūce as I thynke it will. And that is your abhominable masse/by so manye pestilent Popes diuised/which were both peruerters & poysoners/sorcerers & stynkynge Sodomites. By that is the gloriouse supper of the Lorde (which was his owne institucyon) most blasphemously blemyshed and brought cleane out of knowlege in the Christen churche.

For a cōtynuall remembraūce of Christes death in his cōgregacyon was that heauenly supper fyrst ordayned/and for a Vniuersall thankes geuynge for the most frutefull benefyght of the same. In that sacred supper are the mutuall members of Christes mysticall bodye there gathered / perfyghtlye knyt togyther to theyr head with the Joyntes of fayth and synnowes of loue/where as it is trulye ministred. In youre Popishe Masse was neuer yet sothe godlye ordre. Nether is the Lordes death to Vnderstandyng preached/nor yet his bodye and blood frutefullye therein receyued. Nether are the hearers therof persuaded to contynuall thankes geuynge / nor yet Christenlye exhorted to a mutuall loue and concorde. But of the deuowtest that cometh to

that

that Masse of yours one disdayneth an other/one hateth an other/one troubleth an other/one robbeth an other/one goeth to lawe with another/ one defyleth an others wyfe/yea somtyme/ one sleyth an other/ besydes the abhominable sorceryes/sacryleges/ supersticyons/and ydolatryes which are therein daylye committed.

ffor therin ye offre to be worshypped of the people/a signe for a sauer/and that hath bene made by a synnefull mannys handes for oure eternall kyuynge God. Thus yow most expectrable Antichristes haue brought them from the true worshyppynge of God/to the worshyppynge of breade and wyne/ two false Goddes/ (as they are vsed) of youre Romyshe fathers appoyntynge. Neuer commaunded Christ his wordes to be preached to breade and to wyne which are but dead thynges/but to soche people as had fayth to beleue them and to folowe them. He badde the faythfull receyuers of his holye supper to take the breade and to eate it/ but neuer to knele to it and to worshyp it. That odyouse obseruacyon was added therunto by youre Pope sens sathan was set at large after his thousande yeares inpresonment/Apocalyp.xx. Not without the perpetuall curse of God/ Deut. xii. Apocalyp.xxii.

The eternall testament of God wherby Christ is contayned both realye and substancyallye / ye neuer holde vp to be worshypped / though ye fatche from thē the wordes that ye occuppye / for that were nothynge for youre commodite. Most cōmonlye is that office done by an vnlerned lusshe / a blynde bussarde / an asshead an idiote / an whoremonger / a dronkarde / a belly god / traytour / a Sodomite / a tyraunte / an vnfaythfull papist / and the most knaue in a towne. yea / somtyme frō the vometyng of his vndygested supper / or els from the fylthye occupyenge of an harlot / he cometh straycht to the aultre to do it / yet must it be thought a sacrifice of no lesse value and strength / than that Christ himselfe offred vpon the crosse. And he that will not so beleue it / shall be burned for an heretique.

O abhominable scorners and theues / which practyse nothynge els but the vtter destruccyon of soule. If anye thynge vndre the heauens hath nede of reformacyon / lete them thynke this to be one which myndeth anye godlynesse / for neuer ded cruell Pharao holde the people of Israel in so wycked a captiuite / as doth this superstitiouse sort of ydell Sodomites the most derelye redemed heritage of the Lorde. If they be no spirituall theues soule murtherers / heretiques / scysmatiques /

ques/churche robbers/rebelles/and tray
tours to God & to manne/wher are anye
to be loked for in all the worlde? An other
thynge yet there is which causeth me so-
re to lament/the inconuenyencyes there
vpon consydered. And that is this. Al-
though the scripturs/cronicles/canons/
constitucions/counsels/and priuate hi-
storyes with youre manifest actes in oure
tyme/doth declare youre forefathers/
and you soche heretiques/theues/& tray-
tours to the Christen common welthes
as hath not bene vpon the earth but you/
yet are ye styll taken into the preuye coun-
sels both of Emprour and kynge.

But what a plage it is or miserable yo-
ke to that Christen realme where as you
beare the swynge/I thynke it trulye vn-
speakable though it be not seane. Oh eter
nall father for thy infinite mercyes sake/
graciouslye graunt thy moste faythfull
seruaunt kynge Henry of Englande oure
most worthye souerayne lorde and gouer-
nour vndre the/clerelye to cast out of his
preuye counsell house these lecherouse lo-
custes of Egypte and daylye vpholders
of Sodome and Gomor/the Popes cruell
cattell tokened with hys owne propre
marke/to the vniuersall helthe of his peo
ple/as thou hast now constitute him an
whole complete kynge and the fyrst sens
the conquest. For neuer shall he haue of

them/but disseytfull workemene and hol-
lowe harted gentylmenne. And not onlye
that (good lorde) but also to depryue them
of there vsurped auctorite and power re-
storynge agayne therunto his temporall
magistrates whom theyr proude Pope
hath hytherto most tyrannouslye therof
dyryued.

Finallye to take from them theyr inor-
dinate pompe and ryches and more god-
lye to bestowe them/that is to saye/to the
ayde of his pouerte and mayntenaūce of
his commoy welthe. As for ay exyample
the noble Germaynes hath gracyouslye
done before him/makynge of theyr mona-
steryes/nonnes/couētes/and fryers hou-
ses/scoles of Christey lernynge/hospi-
talles for sycke people/and conuenient
dwellynge places for the impotēt/pooze/
and aged/Reseruynge the reest of the lan
des and goodes to the mayntenaunce of
theyr cytees and contrees/which godlye
distribucyoy is moche cōmended all Chri
stendome ouer where as it is throughlye
knowey. Not vnknowey is it to these pom
pouse prelates/that whay those landes
and goodes were fyrst delyuered vnto
theyr predecessours/it was not to the in-
tent that they shuld become possessours
or lordes of them/but faythfull disposars
to the vse of the weake and nedye/that
Christ myght so be harbored/norryshed/
couered/

couered/fedde/and visited in his diseased membets/as will be required at the latter daye.

But whom haue you harboured (ye beastlye belly goddes) whom haue you visited and feddefens ye haue becomen of lowlye preachers mytred modye ydoles: Not the sore and sycke/the impotent and lame/the fatherlesse and motherlesse/nor him that hath bene decayed by yll chaunces/or throwne in stronge prison for the verite. No/but great lordes and ladyes/lerned menne and stowte lawers/gentylmenne/great doctours/& soche as hath fat benefices/with a bende of bolde braggers or blasphemouse swearers abought ye/to wayte vpon youre tables/to holde vp your tayles in the strete/to kepe youre houndes and horses/and to conueye you in the darke a pece for youre pleasur. And this do ye for two specyall causes/one is this/for so moche as youre selues are becomen great lordes/ye must nedes haue lordelye companyons somwhat lyke youre selues.

Peter/James/& Johan/with the other disciples of Christ (whose successyon ye boast youreselues to be) were now no mete felyshyp for you. Neuer were they yet in soche hygh auctorite as you be in now. Neither had they here amye soche prehemynence of prelacye as to be called my lordes

lorde byssshopp / my lorde deane / maistre doctour / or maistre persone with cappe and knee. It were harde to make thē beleue (were they now alyue) that yow in your mytred magestees shuld be therfore were. Rather wolde they iudge yow to be the successours of Cayphas and Annas persecutynge thay that poore churche of beleuers (as yow do now which they had gathered in the holye ghost. Acto. iiii. Any other cause is this. your spūall monarchye is a worldly dominyō / and must ther forbe defended by worldlye thynges. As by ryches / fauour / frendshypp / mannys wysdome / auctoryte / and power / with the materyall swerde also as nede shall requyre yt.

After a farre other sort defended the apostles the spirituall kyngedome of Christ. Ther armour was / ryghtousnesse / pouerte / pacyence / meknesse / tribulacyon / contempt of the worlde / and contynuall sufferinge of wrongees. Ther stronge shylde was faythe / and ther swerde the worde of God. Eph. vi. w the gospell preachynge droue they downe all soche superstycyons / as yow by your lordeshypes haue raysed vp ageyne in the glorious churche of Antichrist. The kyngedome that christ forsoke. Joan. vi. and the lordeshypp that he so straygtely forbadde ye. Luce. xxii. haue you receyued of ỳ deuyll / w that am

bicy-

bicyouse regne of couetousnesse that he
left behynde him vpon the hygh mountay-
ne. Math. liii. I thynke not the cōtrarye
but you sturdye struggelers will somwhat
starkle at this wy homelye wrytynge/ yet
shall not that make me to leaue of/ consy-
derynge that Christ hath promysed. Luce
xix. that though we shuld holde our pea-
ce and neyther write nor speake ageynst
you in these lattre dayes/ so hydynge his
talent vndre the grounde/ yet wolde the
domme stones do it agaynst youre ydola-
trouse generation.

In vayne therfor haue ye made it dea-
the to impugne your myseheues. Trulye
we can nō otherwyse chose but in the po-
wer of that sprete which he hath geuē vs
boldelye to replye ageynst your fylthye fa
ther Anticrist and yow/ though ye shuld
ther vpō make a thowsande deathes mo-
re. And I do not doubt it but in processe of
tyme we shall in the same sprete and wor
de clerelye ouerthrowe that fleshlie chur
che of his/ so that there shall nomore ther
of apere/ than now doth of the carnall
synagoge of the Iewes. The more cruell
actes ye make against vs/ the more ernest
are we and will be/ tyll we haue weded ye
whollye out of the lordes vyneyarde.
your holye bretherne and systerne ẏ mon-
kes/ fryres/ chanons/ and nonnes/ with
your hermytes/ pylgrymes/ and perdo-
ners

nere be gone forth afore yow / thynke not
but your selues shall folowe yo your my-
ters / shauē crownes / and longe typpetes
aryse out of the same soyle. For Rome
that ryall cyte was the ozygynall mother
to ye both.

Nomoze are yow in your proude paynted
relygyō of the heauēlye fathers plantyn-
ge / than were they in ther Idell Hypocre-
sye. And therfoz ye must vp by the rootes
with your pompouse palaces / proude pre-
bēdes / chapels / & chaulteryes. The gret
sale of your merytes and holye whozyshe
wozkes shall not be able to vpholde yow.
As the lozde hath geuen it to ow moste
worthy kinge by the strengthe of hys woz
de to destroye that ranke rable of Romy-
stes so will he graūt him to subdue you al
so ȳ cruell captaynes ād shozne sozcerers
of that sodomytycall kyngedome as yet
left behynde / to make perfyght the woz-
ke that he hath begon / that ye do not her-
after so wyckedlye abuse hys succession /
as ye haue afore tyme his most noble pro
genytours. I faythfullye beleue yt / that
both Achitofel & Haman shall haue ther
iust plages / ere his grace geue place vn-
to nature / as all menne must dye. ii. Reg.
xvii. Hester. vii.

If it shuld be otherwise (as the lozde
forbydde both prynce Edwarde and the
whole realm beside shuld be in most depe

daunger. For though ye playe now dyo-
genes flyes and whysper plesauntlye in
the eate/ yet will ye hysse cruelly lyke ser
pētes throwynge forthe your venim whā
ye shall se your tyme/ accordynge to your
subtyle and vngentyll nature. Though
the mermaydes songe beswete/ yet ys yt
full of payson (as are also your honyed
rhetoryckes) & leadeth thē vnto deathe
whych geueth thē therof ẏ hearynge. Ne
uer is Gnato vnrydie w̄ his fayre flatte
ringe feates/ to brynge his salse matters
to passe where as he fynde ytchynge ea-
res. Vvere it not for fayre speche in hy-
pocresye/ Sathā shuld neuer apere ẏ glo-
ryouse angell of lyght/ to ẏ daylye perfour
maunce of all hys mastryes of myschefe.
Vvhat ruynouse decayes hath chaunced
to all Christen regyons and ther rulers
for geuynge swyft credyte to the fleryngs
flatteryes of your babylonyshe brode/ yt
were verye moche to write. It shall be
therfor necessarye for our most worthye
kynge/ to loke vpon yow in tyme/ and both
to demynyshe your auctoryte and ryches
least ye here after put all his godlye en-
terpryses in hasarde. For nothynge els
can ye do of your spūall nature but wor-
ke daylye myscheues. As wele maye ye
be spared in the cōmon welthe/ as maye
kytes/ crowes/ and bussardes/ polcattes
wesels/ and rattes/ otters/ wolues and

foxes/bodye lyce/fleers/ and flesheflyes with other denowrynge and noysfull vermyne. ffor as vnprofytable are ye vnto it as they/and as lyttle haue ye of the worde of God to vpholde yow in those vayne offyces of pappystrye as they.

This vncommodiouse cõmodite hath Englande had of you alwayes whan ye haue bene of the kynges preuye counsell/ and I thynke hath now at this present houre. That whan so euer anye godlye enterpryse is there in doying/be it neuer so preuylye handeled/yet shall the Popishe prelates of Italie/Spayne/fraũce/flaunders/and Scotlande haue sure knowledge therof by youre secrete massengers/and you agayne theyr craftye cõpassynges to deface it yf it maye be. Nether shall those realmes contynue longe after without warre/specially yf ay ernest reformacyon of youre shamefull abuses be sought there. And neuer shall the originall grounde of that warre be knowen/but other causes shall be layde to colour it with/as that the kynge seketh his ryght/his princelye honour/the mayntenaunce of his tytles/or the realmes commen welthe/beynge nothynge lesse in the ende/ but ay vpholdynge of you in youre myscheues.

So longe as you shall beare rule in the parlament house/ the Gospell shall be kepte

kepte vndre and Christ persecuted in his faythfull members. So that no godlye actes shall come out from thens to the glorie of God and Christen common welthe/but you shall so sawce them with your Romishe sorceryes/that they shall at all tymes be redye to serue youre turne. Although the kynges mateste hath permytted vs the scriptures/yet must the true ministers therof at youre most cruell appoyntment eyther suffre most tyrannouse death/or els with mouthe openlye denye Christes verite which is moche worse than the death. ffor where as he which mannefullye suffreth/declareth himselfe an able wytnesse of the lorde/he that cowardlye recanteth sheweth himselfe to be but a faynt harted hypocrite/throwynge himselfe wholye vndre Antichristes yoke agayne. Thus geue ye strength to his lawes and norzyshe vp his kyngedome/whom ye saye with youre lyppes that ye haue refused/youre pestilent pope of Rome.

ye playe altogether hych scorner vndre the fygure of Ironia. That ye saye ye hate ye loue/& that ye saye ye loue ye hate. Lete all faythfull menne beware of soche double daye dzemers and hollowe harted trayters/and thynke where as they beare the rewle/nothynge shall come ryghtlye forewarde nether in fayth nor

common welth. Neuer fynde these tyrauntes of Sodome anye place to repentaunce for theyr contynuall murtherynge of Christ in his faythfull members/but more and more they synne agaynst knowledge blasphemynge the holye ghost/to brynge vpon themselues the more swyft damnacyon. And as concernynge theyr princes / alwayes are they at this craftye poynt with them/to folowe theyr myndes outwardlye for the tyme/for of all menne lyuynge they are euer the most subtyle obseruers of tyme.

But be sure of this ones / that what countenaunces so euer they shewe before them/with lowlye lowtynge and duckynge downe to the grounde/yet leane they all that waye which maketh most to ther vpholdynge in the vayne gloriouse and ydell regne of Antichrist/whether it be with the Frenche kynge/ the Turke/ or the Emprour. As now at this present tyme/speake they neuer so fayre/loke they neuer so demure/shewe they neuer so wyse polecyes/or prouyde they neuer so warelye for the kynges hoost in bakynge/ bruynge / broylynge / gryndynge / seasonynge/saltynge/sowsynge/and sethyng/ yet hath the Frenche kynge theyr inwarde hartes for the great good will he beareth to theyr Romyshe father. yea / although the kynges grace and the Emprours

prouts maieste be now ioyntlye ioyned fryndes (parauenture not without theyr procurement also for any other purpose of theyrs/as to stoppe a generall counsell wherin they doubt theyr vttre fall) yet shall they not longe so contynue/yf they by anye other false polecye maye altre it/as I hope it shall neuer lye in theyr wycked power to do it.

These haue bene alwayes theyr common practyses/as they haue seane theyr matters in daunger. And therfore they are now least of all to be trusted/consyderyng that at this present they are in most daunger of all. If this generall warre set them not vp agayne/they are neuer lyke to go forwarde. And therfore hardelye they worke now a tawnte for the vpholdynge of theyr kyngedome/take heade to theyr handes who shall/yea and parauenture to some of theyr fete yf God be theyr good lorde. What other workes can come from the deuyls worckynge tooles/than cometh from the handes of his owne malyngnaunt myschefe: who can denye these Byshoppes and Prestes to be the instrumentes of sathan/ Vnderstandynge the scriptures and beholdynge theyr daylye doynges? Onlye persecute they simple menne vnto death for beleuynge in Christ/and neuer for the great abhominacyons of ydolatrye and superstycyon.

Onlye are they great enemyes to maryage which is holye/ and neuer to the synkynge Sodometrye that is daylye vsed amonge them. No/ of that they haue set vp an ydoll amonge themselues/ callynge it holye Virginite and the vowed chastite of presies yea/ they haue so bewytched the parlement house/ that it must be honoured of all Englande vnder payne of death/ though it be the most fylthye frute of hell that euer yet yssued from thence. Thynke ye there can be a greater plage to a Christen realme/ than to haue soche goostlye fathers of the kynges preuye counsell: If wyse menne do iudge it anye other than a iust plage for oure synne/ and a yoke layed vpon vs for oure vnreuerent receyuinge of that heauenlye treasure the eternall testament of Christ/ to haue soche hypocrites/ theues/ & trayters to regne ouer vs/ trulye they iudge not a ryght.

If we wolde ernestlye therfore repent oure former synnynge/ and vnfaynedlye turne vnto oure euer lyuyng God/ as we fynde in that testament/ I wolde not doubt yt to Ieoparde both my bodye and soule/ that we shuld in short space be delyuered of this Romisshe vermyne rysynge out of the pyt bottomlesse/ Apocalyp. ix. which eateth vp all that is grene vpon earth or that hath taken anye

strengthe

strengthe of the lyuynge worde of the Lorde. For the hart of a kyng is alwayes in the handes of God/and at his pleasure he maye euermore turne it/ Prou. xxi. Take me not here that I condempne anye Bysshoppe or Prest that is godlye/ doynge those holye offices that the scripture hath commaunded them/ as preachynge the Gospell/ prouydynge for the poore/and ministrynge the sacramentes ryghte. But agaynste those bloodye botchers that murther vp Gods people/and make daylye hauock of Christes congregacyon/ to maynteyne the Jewes ceremonyes and the Paganes superstycyons in the Christen churche.

These are not Bysshoppes but byteshepes/tyrauntes/tormentours/termagaūtes/and the deuyls slaughter menne. Christ lest no soche disciples behynde him to syt with cruell Cayphas at the sessyons vpon lyfe and deathe of his innocent members. But soche as in pouerte preached the Gospell/rebukyng the wycked worlde for ydolatrye/hypocrysye/and false doctryne/called synne/ryghtousnesse/and iudgement in the. xvi. Chaptre of Johan. Episcopus is as moche to saye as a superintendent or an ouersear/whose offyce was in the prymatyue Churche purelye to instructe the multitude in the wayes of God/ and to se that they were

not beastlye ignorannt in the holye scrip
tures as the most part of them are now
a dayes. Presbiter is as moche to saye as
a seuyour or elder/whose office was also
in godlye doctryne and exsamples of ly-
uynge to gyde the Christen congrega-
cyon/and to suffre no maner of superfli-
cyon of Jewe nor gentyle to regne amon-
ge them. And these two offyces were all
one in those dayes/and commonlye exe-
cuted of one seuerall persone.

They which than were appoynted to
these spirituall offyces ded nothynge els
but onlye preache and teache the Gospell
hauynge assistent vnto them other infe-
ryour offycers called Deakons to minis-
tre the sacramentes than vsed/ and to
prouyde for the poore/ the dyseased/ and
aged/Acto. vi. Christ sent not me forth
(sayth saynct Paule) to baptyse/ but to
preache the Gospell or glad tydynges of
saluacyon in his death and resurreccyon
i. Corinth. i. Roma. iiii. No godlye man-
ne can dispyse these offyces/ nether yet
condempne those that trulye exsecute
them. Not onlye are they worthy to haue
a competent lyuynge. i. Cor. ix. but also
double honour after the doctrine of saynt
Paule. i. Timoth. v. But from inordinate
excesse of ryches ought they of all menne
to be sequestred / consyderynge that the
most

most wycked nature of Mammon is al-
wayes to corrupt/yea/ the verye elect yf
God were not the more mercyfull. And
that caused Christ oure sauer to saye vn-
to his Apostles / ye can not serue God
and Mammon. Matth. vi. which myght
be an admonyshmēt to oure lordelye Bis-
hoppes whan they be in theyr wordlye
pompe/that they are not Gods seruaun-
tes/beleued they his sayenges as they
do nothynge lesse.

I can not thynke that anye Christen
Bysshop or Preest will be offended with
ought that I haue written here/but ra-
ther preferre it to theyr power/seynge it
maketh nothynge agaynst them/sehynge
Gods glorye and not theyr owne. And as
for ỳ Romysshe Popes ydols/the better it
will be iudged of all Christen beleuers yf
they do spattle agaynst it. My conscience
doth geue me that I haue herin folowed ỳ
example of Christ. For lyke as he labou-
red by his daylye preachynge to deface
the great opinyon that the people had of
ỳ Pharisees and false Bysshoppes/ & to
place Johan Baptist and Peter in theyr
romes/Matthew. vi. Luc. v. So do I he-
re to my simple porcyon that the Popes
Presies and Prelates shuld no longar oc-
cupye the consciens of menne with theyr
beggerlye dead baggage aboue the eter-

nall God and his lyuyng worde. ii. Thessal. ii. Daniel. ix. The which in the zele of his onlye verite/ I desyre that lorde of his bottomlesse mercye and for his sonne Jesus sake/ shortlye to perfourne to the iust expectacyon of his elect flocke. Fynallye with hart I desyre/ that those enemyes of the truthe be no longar geuen ouer of God and so left to themselues/ but that they maye fynde some iust waye to repentaunce/ and so from henceforth to maynteyne the pure lawes of Christ/ as they haue in tymes past the most fylthye tradicyons of Antichrist.

So be it.

Vvritten from Basyle a cyte of the Heluecyanes by me Henrye Stalbrydge in the yeare from Christes incarnacyon. 1544. and the fyrst daye of August.

☞ An appendyce Jorned to the foreseyd Epistle.

BE it knowen vnto you bragg gynge vvynchestre / that the daye after I had fynyshed my Epistle / there came vnto my handes an answere of youre makyng agaynst the lyberall huntynge of youre Romyshe father the fo ye of all falshede / wherin ye shewe youre selfe nether lerned nor yet wyse. In dede ye apere there a verye shamelesse gentylmanne. For where as nether scripturs nor good naturall reasons will serue you / ye fall to playne scoldynge lyke an whore of the stewes. ye stampe and ye stare / ye face / fret / and fare / as it were great Nemroth of Babylon. Nothynge els fynde we in youre wrytynge but boystuouse boastes / bragges / and brawlynges / lordelye checkes / rebukynges / and tyrannycall threttenynges / all after the fashyon of youre cruell kyngedome. They that were blynde afore are lyke to be so styll for ought they shall lerne of you It is not youre offyce to make them to se / but to kepe them ignoraunt styll / you Byshoppes can not chose but shewe youreselues styll as ye be / euen the naturall louynge chyldren of youre father.

In no wyse maye ye suffre it / that he in his tyght colours be reuelated to the

worlde/leaſt yow riſynge out of his right ſyde be throwne from your Bayne glorious dygnytees with hym. Woche rather had ye that all prynces powers were nothynge/ than the actes of that father of yours ſhuld vtterlie come to nought. But ſeynge ye haue taken ſo great paynes to defende hys holye quarell/ I maruele what ꝑ cauſe ſhuld be that ye putt yt not forth in prent that your trayterouſe bretherne alſo myght be confirmed in ther obſtynate errours by ꝑ ſame. If you will not ſhewe the cauſe whye/than I ſhall take ꝑ paynes to do it for you. ye haue conſydered wt your ſelfe and wt other your craftye counſellers/that yf ye ſhuld ſo put for the that worke of yours/ye myght chaūce to apere to ſome eyes in condempnynge this honte to allowe in your holye father his ſuppreſſed auctoryte afreſhe. Take hede what ye do in auye wiſe/for the worlde ys not now as it hath bene.

Ageyne yf ye ſhuld haue lete it paſſe vntowched/ye ſhuld eyther haue ſhewed your ſelfe a ſtarke cowarde/ or els haue condempned vtterlye the. vi. wicked artycles of your owne deuyſyege for Antichriſtes Idell and blaſphemouſe wares. In dede ye were brought to a narrowe poynt both wayes/and ſeme yet ſcāt an honeſt conueyar in the arte of Mome bowgett. wBell/ to kepe your ſelfe vpryght/ ye

haue

haue writtē ageynst this honter. And ye thynke ye haue gested hym out of countenaūce though ye haue done nothynge els for want of matters to your mynde. As ye ded Alexandre seton and other more / to whō incōparyson ye were iudged a verye blinde asse in the lernynge of God / but that auctoryte (they saye) maketh fooles bolde. But my lorde my lorde / yf ye thynke wraghtō thus ouerthrowne or yet dasshed out of countenaunce / ye are sore deceyued. Dauid will ones ageyne laye hande vpon hys slynge. They be not your lordelye lokes that shall cause hym to shrynke in so iust a quarell of his lorde, Jesus Christ.

I suppose your vulerned legerde maynes will encorage hym to poure double vpon that Romyshe whore your malygnaūt madame / the mother of all fylthynesse / Idolatrye / superstycyons / hypocresye / vayne glorye / craft / subtylte / falhede / Idelnesse auaryce / glotonye / lechere / sodometrye / & most vnshame fast tyrannye. Lete your worke come a brode & not lurke thus in corners / that your father maye saye ye haue done your part wele / & your bretherne report that ye are a great pyllar of thers. If ye will not set it fore warde / I putt ye out of doubt that. I wil do it to your [illegible] honeste / that ẏ kynges mageste maye se and all ẏ realme besydes what a forsworne

ne gentylman ye are/ and what an whol-
some coūsell'er with. ii. faces in an who
de/suppressynge the gospell for your olde
relygyon to kepe your father styll in En-
glande. Non otherwise shall it apere thā
your owne copye is. Neyther wyll I adde
vnto it one worde (as god shall iudge me)
nor yet demynyshe it in one tyttle.

But as ye delyuered it to your dere fryn
de Doctor westō/so shall it be sene in eue
rye poynt. ye shall not deuye it to be your
owne acte/yf ẏ seyd vvestō be iustlye ex-
amyned. How heretycall/ trayterouse/ ⁊
blasphemouse the sermon was which the
seyd vvestō preached at ẏ spittle on the
tewesdaye in the easter weake/ a great
sort of ẏ hearers can tell. And although
he was ther of accused/yet after the ano-
ynted brode had swarmed ones togyther
soche a cloke was cast vpon it that it was
iudged a good matter and a verye catho-
lyck sermon. Now to yow ageyne (my lor-
de) bycause ye shall well knowe that. I
haue your worke/ I sygnyfye here vnto
yow/that this is therof the superscripcyō
or tytle. The examynatiō of a proude pre
sumptuouse honter. Thus fare ye well for
thys tyme/ ⁊ the lorde sende yow heraf-
ter a more godlye sprete/ [redacted]
[redacted] Amen.

Actes of cruelte by Byss. 6
Alexandre seaton. 15.28
Artycles of papystrye. 7
Auricular confessyon. 8
All sortes beyed of the Byss. 16
Answere of wynchestre. 28
Apostles of the pope. 8.27
Aposiles beyed of prestes. 4
Bewytchers of the parlemēt. 5.15.26
Boner of london. 8.13
Byssshoppes tyrannye. 9
Byssshoppes of Englande. 10
Brent for the scripture. 12
Brent in our tyme. 13
Byble condempned of prelates. 13
Conscyence of prelates. 5
Ceremonyes of the pope. 7.17
Chronycles sheweth the best. 10
Christen wozkes allowed. 18
Christes churche how defended. 22
Commodyte of byssshoppes. 24
Destruccyō sought foz christianes. 6.20
Doctoz london and pates. 9
Doctoz westons sermon. 28
Destroyed must they be. 12
Deuowrynge Vermyne. 24
Dyogenes flyes. 24
Deathe for the preachers. 32
Enemyes to the Veryte. 4
Englande holdeth the pope. 8
Englande in captyuyte. 11
Empyres subuerted. 10

Epythetes of prelates. 11.14.16.20
Expruses for warre. 24
Episcopus/what yt ys. 27
ffeates of cruell papystes. 5
face of ther mother. 8
ffeaders ought B. to be. 11
ffrutes of prelates. 11
faythe engendreth Good workes. 17
flatterye/what yt doth. 24
Gardener the popes holye ghost. 8
Germane gardener hanged. 9
Good workes of papystes. 11
Good workes of Byss. 14.15.17.22
Gyles a Joynar/breut. 14
Good workes after the scripture. 17.18
Hontynge of the foye. 7
Haman with Assnerus. 9
Hauock in the court. 9
How byss. impugne the pope. 11
How byss. came in first. 12
Hyck scorner Vndre Ironia. 25
Johan Beyed of prestes. 4
Johan kynge of Englande. 10
Johan astoy with his cumpanye. 13
Johan the lorde Cobham. 13
Insurrecyon in the northe. 6
Justyfycacyon in Christ. 17.18
kynges preuye chambre songht. 6
kynges of Englande Beyed. 10
kyngedomes destroyed. 10
kynge henrye/a full/kynge. 21
Lawes of papystrye. 7

London/pates/Gardener. 9
Moyses persecuted of prestes. 4
Mynstrels and players vexed. 16
Masse of the pope. 19
Masse heaters/what they are. 20
Masse mongers descrybed. 20
Monkes gone afore. 23
Mermaydes songe. 24
Names of byssshoppes. 10
Names of kynges. 10
Names of brent Christyanes. 13
Newe testamentes breut. 14
Olde practyses of papystes 5.7.26
Order in ther masses. 20
Order to be taken for bissoppes. 21
Paule vexed of prelates. 4
Prelates companyons. 22
Prophetes persecuted. 4
Practyses of papystes. 5.7.26
Pope dwelleth in Englande. 8
Pouerte commended. 15
Polycyes of prouysyon. 25
Questes dyuerse. 8
Resysters of trouthe. 4
Recantacyons of our tyme. 15
Reparers of Rome. 6
Reynolde pecok byssshopp. 13
Repentaunce haue they non. 16
Ryghtousnesse where and what. 18
Recant or els dye. 52
Symon magus counsell. 16
Slaundered are the prechers. 17

Supper of the Lorde. 19
Sapiens rebuketh. 14
Tyrauntes procured by Prestes. 4
Tradicyons of the Pope. 7. 17
Thre yonge menne of Sothfolke. 13
Thre degrees haue the Byble. 15
Thomas Sa pye/hanged. 13
Testament/ not worshypped. 20
Testament kept downe. 12
Verdyte of honest menne. 8
Victorye hath oure kynge. 11
Vowed chastite/an ydoll. 26
Vpholders of the Popes churche. 14
Vvynchestre the Popes holy ghoost. 8
Vvynchestre all woluyshe. 9
Vvynchestres wyles for the Pope. 6
Vvynchestre a shamelesse papist. 28
Vvynchestre put to his shyftes. 28
Vvillyam Vvraghton. 7. 28
Vvhat the Prelates are. 14. 28

☞ Set youre selues at large/and beare not the straungers yoke with the vnbeleuers. ii. Cor. vi.